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WEEKLY REVIEW.

—Mr. John Hay Grant, C. S., Collector of Bombay, left on Friday last for Europe, and the papers tell us of certain demonstrations of regard made on the Bunder in his behalf. It is not for us to say what was in the mind of this gentleman, but some would have been ready to exclaim under similar circumstances, Save us from our friends. The gentlemen who assembled there to take a long, last, lingering look at the departing Collector, were Parsee and Hindoo liquor-shop-keepers. They had with them garlands of flowers which they hung upon the neck of their friend and benefactor. We do not know by what particular measure Mr. Grant won a way for himself to the hearts of these liquor-sellers. There is a considerable awakening in England, just now, on the subject of Intemperance in India as promoted by the English Government. We recommend that an effort be made to get one of these garlands of flowers for the next great meeting at Exeter Hall.

—In our article last week on "Insect Life and *Evolution*" we spoke of the transmutation of species which some wish to be regarded as the teaching of science. According to this a certain insect in process of time, generation by generation, changes all its own characteristics and becomes something as different as may well be conceived. In addition to the argument brought forward to show the incredibility of this, there is another argument advanced by us years ago, which we may here mention. To take the illustration advanced by Mr. Simmons, insects having a mandibulate mouth are being developed into others having a suctorial mouth. Inasmuch as we have still extant the insects of the former order and those of the latter, it is evident that the evolutionary theory demands the existence in each organized creature of two directly opposite tendencies. One of these is the tendency to *unalterable self-perpetuation* whereby a certain species transmits, generation after generation, century after century, through myriads of years, perpetuates its own exact type undeviatingly. We have no difficulty in recognizing this tendency; we cannot but recognize it. But the amazing thing is that modern science should ask us to believe that alongside of this conservative tendency, there is another of an entirely different character, viz. a tendency to deviate from itself and pass away into types altogether different. The one tendency is a law running thus, Thou creature of the mandibulate mouth, go on producing creatures that shall produce other creatures and so on through all generations, all having the same identical characteristics that belong to thee. The other tendency is a law running thus, O creature of the mandibulate mouth, beware how thou produce creatures in thy own likeness, after thine own seed; work thou industriously away from thine own type, and become a creature as unlike thyself, as the suctorial is unlike the mandibulate mouth. How two such utterly opposite principles can live and reign in the insect we fail to perceive.

—We find the following paragraph traveling through the papers:—

"The Ganges Anti-Pollution Society of Benares has formed a deputation which is to travel all over India, for the purpose of collecting subscriptions. Twenty lakhs of rupees is said to be the sum they are desirous of obtaining."

To Hindoos, throughout the length and breadth of India, the Ganges is relied on for the removal of moral and ceremonial pollution. It is the hope of India. To declare its sovereign efficacy the sacred books of the Hindoos tell us of men who have lived and died in the transgression of all God's commandments, and who yet received an abundant entrance into the heavenly Kailas because one of their bones had been dropped into the Ganges. Now if that which is looked upon as the grand means of purification, has itself become polluted, the look-out for the people of this country is dark indeed. At this moment there are thousands of Hindu ascetics carrying the Ganga water to distant parts of the land, that their countrymen may be delivered from the pollution of sin. We have been told that the Ganges has been polluted by being diverted into canals. The English Government have the idea that rivers are designed to irrigate, and have introduced a system of canals to secure from Ganga the irrigation of this largest amount of territory. A Society has been formed in Benares for the purpose of delivering the sacred stream from this degradation. How they propose to proceed we know not.

—There never was a more scandalous interference with the liberty of the subject than that which is practised by the Knights of Labour in America. If any workman refuses to obey their command, they bring pressure to bear upon masters to hinder his finding any employment. If a man who is under their ban is taken on in any establishment, and is not dismissed at their requisition, they immediately require all the employés of that establishment to leave, and their tyrannical order is obeyed. The Pope has lately suspended the execution of an order which he some time ago issued against the Knights of Labour: they have won their way to his regard.

—The English tenants of Lord Lansdowne to the number of 504, have addressed to him a letter expressive of the satisfaction they had always experienced in His Lordship's treatment of them, characterized by kindness, courtesy, generosity and good feeling: it seems incredible that he should have shown himself to his Irish tenants so brutal and oppressive as Mr. O'Brien wishes to make it appear. The Canadians refuse to receive Mr. O'Brien's testimony.

—One of the knots that evolutionists have to untie (or cut) is that of language. It happens that the most perfect languages are the oldest. The Sanscrit has a very high antiqnity and the men that could use it familiarly in the commerce of life must have had a good deal of intelligence. But when we think of a race of dumb men agreeing among themselves that they will try to find some means of communication, and then setting to work to make a language and school their organs to the enunciation of it, we see at once that the task undertaken by them was a task incomparably beyond any that is now assigned even to men of phenomenal intelligence. It is a small thing to inherit a language, to be born into a community having a language, but a very different thing for a race of dumb men to endow themselves with a language. As it is impossible to harmonize such an idea of the origin of language with the facts of the case, so it is impossible to reconcile it with the teaching of the Bible. Our first parents were endowed with the faculty of speech and one of the first exercises found for Adam's linguistic powers, was in giving names to the various orders and species of animals. That God has the power of endowing man with the faculty of speech was shown by our Lord Jesus when he healed those who had been dumb from birth, enabling them to speak at once. Also, the gift of tongues may be referred to in this connection.

—There was a Prophetic Convention held in London at the close of last month. Major-General Sir Robert Phayre presided. The speakers were generally agreed that the Hope of the Church was the Advent or Manifestation of the Lord Jesus Christ, but with regard to many details there was the usual variety of opinion. "The Teaching of the Twelve Apostles," spoken of as the most ancient of all uninspired Christian writings, was referred to, as were many other writings of the Fathers, to show that the Church in the first two centuries regarded the Lord's return as an event which might happen at any moment. But Paul's instruction to the Thessalonians showed that there must be first an apostasy, the development of the Man of Sin; also that the apostasy was already working, but was hindered in its development. This Man of Sin, or Antichrist as our modern prophets insist on calling him, is thought by Mr. Pember and others whose views appear to have a good deal of currency, to be yet future, an individual Monarch who is yet to rise and get himself worshipped by all the world. It used to be the fashion to identify this coming Man with some member of the Bonapart family, but that idea is about obsolete. We do not believe the Man of Sin is yet future. Consistency would demand that if he be a

single person, the Hinderer spoken of in the same passage should be regarded as one, and thus we would have for the entire period stretching from the Apostles to the Advent, three men: Paul the Speaker, the Hinderer, and the Man of Sin. And Paul distinctly says that the elements of that which he calls the Man of Sin were already in existence. "The Mystery of Iniquity doth already work.'."

—THE Annual Meeting of the Church Missionary Society was held in Exeter Hall on the 3rd inst. The Hall was crammed, though heavy rain was falling. The income reported was the highest ever reported; the total of receipts on all accounts was £234,639. This is nearly equal to the income of the Society for the Propagation of the Faith, which represents the entire Roman Catholic Church. We find this reported in dollars, $1,325,300. Among the speakers at the C. M. S. meeting was Professor Sir M. Monier-Williams. We take the following from a notice of his remarks in the *Rock*:—

As a student of non-Christian Eastern religions for forty years he described the effects they had had upon his mind, first attractiug him by a few sparkling gems, and inclining him towards the fashionable universalism, but as he read deeper, showing him that Christianity stands absolutely alone, unparalleled, matchless; there is no compromise and no flabbiness in the Bible; there is only "one name given under heaven whereby men can be saved."

—WE have received a printed copy of a letter addressed by Rev. Benjamin Peters, Hindu missionary, Bangalore, to H. M. the Queen-Empress, recommending the formation of a Praying Army of 1,000 holy, faithful and devoted men and officers, selected from Her Majesty's forces, divided into 24 bands for the 24 hours, each band to continue in prayer one hour for Her Majesty's family, government, people, church. Her Majesty sends Mr. Peters a reply expressive of her thanks for his sentiments of loyalty.

—A sepoy of the 26th Bombay Infantry, stationed at Kurrachee, last Friday night took his gun, his own 20 rounds of ball ammunition and 20 rounds belonging to a comrade, and set out on a shooting expedition. Passing through the lines he shot two soldiers, then went to the Bazaar where he shot three Banyas as they lay asleep on their cots, and afterwards meeting some cart-men shot five of them in succession. When he came to his last round he used it to kill himself. Thus eleven lives were sacrificed to that most absurd of all military regulations that supplies every soldier in time of peace with the means of taking a score of lives. The man was probably mad or had been stimulating himself with bhang. Who is responsible for these frightful murders? The man possibly, in some degree, but in a much highest degree the authority that perpetuates this shocking regulation. We fear that this fearful slaughter of harmless men at Kurrachee, will be treated at the Horse Guards with the usual indifference. Is there nobody in the House of Commons who will draw attention to this absurd regulation? The Commander-in-Chief of the Bombay Army is the son of Her Majesty. This Cheetaram, in the station in which he was while on this shooting expedition, would have as readily shot the Commander-in-Chief as any one else. The man was a Purdeshi, from Fyzabad.

—THE following is from a letter from "Theophila," April 24:—

We have your *Guardian* of March 12th, with the conditions on which you will give an occasional extract from my letters. I assent thankfully to your terms. You have *your say* on the third page about the future fate of the unsaved; but I have *my* say on the first. Of course, you are willing that your readers should study the Bible for themselves. To do this with a candid mind, without prepossession, with a humble dependence on the teaching of the Holy Spirit, seems to me perfectly safe. I by no means expect that the mysteries of the divine nature will be solved for me, that I shall understand precisely in what manner the human and the divine were united in Christ, nor the exact relation between God's sovereignty and man's free will; but I do expect to get just the spiritual food that I need each day. I am not called upon to form a complete system of theology; but to hear the word of God and obey it. I am reading a novel from the German of George Ebers, representing a period in Egypt a little after the Mahomedan conquest of the 7th century. In it, the animosity between the Coptic Christians, the Jacobites, and the Greek Christians, is made conspicuous. The mode of union of the divine and human nature in Christ, divided them. Then, I am also reading Motley's "Life of Barnevelt." This presents the strife between the Calvinists and the Armenians about the time of the Synod of Dort. Then, in accordance with the unhappy belief in the necessary connection of Church and State, each separate province, each separate town, sustained the one party and sought to crush the other; God's sovereignty, man's free will, were the respective war cries. Yet these two truths in the Scripture, run side by side. It may be difficult to reconcile them logically, but there they are; and our conscience bows to both. This determination to analyse, to separate what God has joined, has led to the greater part of the errors of the Church.

We have the *Guardian* of March 19. I am glad that you found a place for those beautiful thoughts of Macdonald about Nature. They seem a revelation to the intellect of what we all in our heart and imagination, feel to be true.

—C. P. H. points out some errors in the Minutes of the S. I. Conference, or in the returns made to it: "churches and a parsonage, in the Railway circuit, fail to appear. Sums contributed in India for Native work are not shown. Rent for a preaching-hall is repeated under the head of ministerial support, and Nagpore seems to have handed its pastor Rs. 700, though not an anna was accepted the entire year.

—THE Rev. Henry Haigh, of the Wesleyan Mission, Mysore, is to edit a new Canarese newspaper, the *Trittanta Patrike*. Terms, 1 Rupee a year.

—We have received a letter reflecting on the Report of the Bombay Tract and Book Society. We do not see that any good will be accomplished by inserting this letter. On the Committee of that Society are a number of gentlemen of large experience in business matters and who give their best attention to the work of the Society to cut down expenditure when possible and increase the efficiency of the Society. Our correspondent refers to the expenditure of Rs. 1,757 in repairs and taxes out of Rs. 2,520 received for rent. The explanation of this is that for some years the Municipal taxes have remained in abeyance, pending the settlement of a disputed point on the settlement of which the arrears of three years were payable. The names of the gentlemen on the Finance Committee are a sufficient guarantee that these things are looked after. The great failure of the last year was on the part of the Christian public, who should have subscribed for vernacular printing many times the sum actually contributed.

—A LETTER from a Missionary party in Monrovia, Africa, tells of another Missionary lady carried off by fever. The writer says:—

Wednesday I felt some better, and took some quinine, which kept the fever off all day. Sister Knapp lay on the lounge and felt some better. Brother Harris asked her to take some medicine, but she said, "No, I shall have to feel worse than I do before I will take medicine." Poor woman! How little she knew what she was doing. Thursday my fever was too high to take any more medicine. The fever is peculiar. We may feel real well one day, and the next be in bed sick—and every other day a little worse, unless we take something to counter act the malaria. Sister Knapp was worse to-day (January 27th). Bishop Taylor called on us in the evening, and prayed with us. I like him. He seemed more like a father than a "bishop." He is simple in his dress and conversation. He did not stay long with us.

The writer, "Lizzie Cox," tells how she had three days more of fever. She took medicine and got well, and thinks she would have done better to take it at the beginning. "Sister Knapp" continued to grow worse. At last she was willing to take medicine, but the fever had such a hold of her that very little could be given and she passed away, Feb. 2. The letter closes with these words: "We feel that if Sister Knapp had taken medicine in time, she would have been living now."

—A LETTER from Mexico gives this unhappy report of *things there*: "*Just now*, bull-fights are in the ascendant, not only in the capital but throughout the republic. Sometimes 17,000 people crowd the amphitheatre to witness the brutal scene."

—PRESIDENT MCCOSH, in the *N. Y. Evangelist*, expresses his astonishment at the result of a Mission undertaken by two young students, graduates of Princeton, to the various colleges and theological seminaries, to bring the claims of foreign missions, before the young men.

The number of institutions which have been heard from is 92. *In these no fewer than* 1,525 *students have offered themselves as willing and desirous to be foreign missionaries.* Of these, upwards of 1200 are young men, and upwards of 300 are young women. A few of them are from upper schools; but the great body of them are from regularly constituted seminaries and colleges. They belong to the various evangelical denominations.

There never was a time, in England or America, when so many students were responding to the call to go abroad with the Gospel, as at present.

—IT was mentioned lately that the Salvationists in India had adopted the practice of painting their foreheads. We heard of it with much sorrow, though without much surprise, as it seemed to be on the line of Fakirism which they had been pursuing. Commissioner Fakir Singh (Tucker) now writes to the *Indian Christian Herald* in explanation. He says they have only adopted this measure for the Tamil country, not for other parts of India.

"The people scarcely ever wear anything on the upper part of the body and it is exceedingly difficult for us to distinguish our soldiers in any other way."

Digitized with financial assistance from the Government of Maharashtra on 28 February, 2020

That is, converts to the Salvation Army will have the upper part of the body uncovered, and to distinguish them these marks have been devised. This just shows what we have pointed out in the Salvation Army, that they make more of their system than of the word of God. Their system requires that young women should be in charge of stations; it would not be desirable that young women should preside at the Lord's Supper; therefore the Lord's Supper may be omitted. The system, as carried out in India, requires that they should conform to the customs and ideas of the Natives, as far as possible; so they put on the dress of religious mendicants, go barefoot, beg their food from house to house. The Natives shave their heads except a tuft at the crown of the head, called in Marathi, the *shendi*, (from whence Hinduism is called the Shendi Dhurm;) well, the Salvationists adopt this. Now they have come to the forehead-marks. The question whether the Bible requires us to indicate by external badges our relation to Christ, does not come up at all; it is, what does the system demand? Our Lord speaks severely of the people who went in for these external badges (phylacteries) in the days of his ministry. "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

—MRS AMANDA SMITH, writing from Liberia, Africa, says: "I am beginning to feel the work He sent me here to do is near about accomplished, as far as I can do it."

—THE last American papers bring us intelligence of the death of Rev. Hollis Read. who came to India in 1830, in connection with the American Board, and who was one of those who planted the American Mission at Ahmednuggur. He and his wife spent some years in the country, and then, on account of her ill-health, they returned to America, in 1835. More than half a century has gone by since their return. Mrs. Read died in 188[illegible]. Mr. Read has been actively engaged during all these years, as a pastor, a teacher, an author and a promoter of the educational interests of the coloured race. The *N. Y. Evangelist* says:—

His literary life was fruitful. While he was abroad his "Journal in India" was published in this country, and upon his return he issued "Babajee, the Christian Brahmin." His most widely known work, "The Hand of God in History," in two volumes, issued 1848–1852, obtained a circulation of 60,000 copies in this country, and was reprinted in London and Edinburgh. Other publications of his were: "The Palace of the Great King," about 1855, "Commerce and Christianity," (prize essay) 1856; "The Coming Crisis," 1858; "India and its People," 1860; "The Negro Problem Solved," 1863; "The Foot-prints of Satan," 1866.

—WITH reference to the letter of "Nemo" we cannot think that the Council of Chalcedon, in 451, decreed the title of Universal Bishop to the Pope of Rome, for then it would be still more difficult to understand why Gregory the 1st should stigmatize as Antichrist any one who consented to be thus designated. Gregory would have been a sinner of the deepest die to have done such a thing, and the Church instead of canonizing him would have anathematized him. The reason why Gregory's feelings were much aroused was because the title had been given to his rival, John the Faster, Bishop of Constantinople. Our readers can judge of the reasonableness of the excuse advanced that Gregory understood it as a claim to being *the sole bishop!* What embittered him was that it was a claim to supremacy in the church. We do not contend that the grievous lapse of the Church of Rome took place between the 7th and the 12th centuries. It took place much before that. The Diotrephic spirit betrayed itself even in the Apostolic church, though on account of the prevailing faith and piety its leavening influence was kept back.

—FREE-WILL. Without free-will there could have been no loving service of God or man, no moral worth. There would indeed have been no sin, but very much for the reason that the dead cannot commit sin. God is love; his glory and his happiness are therein; and it is not strange that he desired to have loving subjects capable of loving him and serving him in filial affection, and capable of interpreting his love to one another, rather than have millions of intelligent machines compelled to carry out his will. The commandments are all addressed to voluntary beings; the promises furnish motives that only free agents can appreciate; the penalties are designed to influence such only. God does not create the character of men, but allows every man to take part in the formation of his own character, while carefully showing him the tendencies and results of all his moral acts. The object of God's government of this world is to show men the evil of choosing what God has not chosen for them, and to provide a system of redemption for those who make this discovery and wish henceforth to be wedded to God's will.

—SOME communications stand over.

NOTICES OF BOOKS AND REPORTS.

MEMOIRS of Thomas Smith Thomson, L. R. C. P., L. R. C. S., Medical Missionary at Neyoor, Travancore. By J. H. Hacker, London Mission, Neyoor. The Religious Tract Society, 1887. 126 pp. This Memoir of an earnest and successful medical missionary has been prepared by desire. Young Thomson was sent from Australia to Edinburgh. He was brought to Christ under the ministry of Rev. James Robertson in 1861, and for the next seven years was a medical student. Receiving his diplomas as physician and surgeon, he obtained the post of Resident Surgeon at the hospital at Leith. He believed in the efficacy of prayer. He says: I am quite inclined to confirm Dr. Henderson's statement (Dr. H. was a medical missionary to China) when he said, 'I never yet lost a patient for whom I was truly drawn out in prayer.' In Nov. 1869 typhus fever broke out and the following February he himself caught it. This sickness brought him back to his first love. Working afterwards in connection with the Edinburgh Medical Mission Society, he was led to think of going abroad, and in 1871 was appointed to Neyoor by the London M. Society. Before proceeding to Travancore he went to Australia to see his parents and was very useful on board. He says:—

"The answer I would give to every accusation of the devil or of men charging me with sin would be, Let God have grace and glory in the redemption of such a sinner. He who has been forgiven much should love much, and seek that in as far as the devil has had the victory in the past, so much the more shall the grace of God through faith conquer evil, and therefore, being strong in the power of Him who overcame the devil, trust more mightily in Jesus,—in Him only."

Dr. T. returned and married and reached India at the beginning of 1873. The Maharajah of Travancore was agreeably impressed with the new missionary, and afterwards interested himself much in his work. From the date of Dr. Thomson's arrival, for twelve years, the Mission prospered, extending its sphere of beneficent operations in all directions. As a medical man Dr. T. was successful, but did not allow his labours for the body to interfere with his efforts for the spiritual good of the people. After three years he had the severe trial of seeing his wife taken from him. Her dying wish was that her Tamil Bible might be sent to the Dewan. He received it gladly, expressing his appreciation in a letter that is published. Dr. T. married again in Sept. 1878. In 1884, after a visit to his parents in Australia, and after a day spent in visiting the different dispensaries under his charge, traveling about 36 miles, he was taken with fever which carried him off in twelve days. This memoir of an earnest and useful missionary, has been carefully written and will, we have no doubt, be stimulating and helpful to many. Men of this stamp are needed.

Report of the Ludhiana Mission. (Second notice.) A Women's Missionary Society has been formed in the Native Church for the visitation of zenanas, and 26 church-members belong to it, coming together once a month to report and pray. This is voluntary. Matriculation candidates, 17; of whom 10 passed. Middle School, 43; of whom 32 passed. The Boarding-School for boys includes an industrial department.

In the city, audiences have been gathered generally four evenings in the week to hear the Gospel at the Kotwali chapel. During the summer one of the missionaries also spent some hours at the same place each morning conversing with the people. On these occasions it was his custom to read in consecutive order the "Injil Sár," or Harmony of the Gospels, his object being as far as possible to give to his hearers a connected account of the life of Christ. The ideas of the vast majority of illiterate people in this country, respecting the person of our Lord, are still most vague. A commonly received opinion is that he was one of the progenitors of the English race, whom we have agreed to venerate as a great prophet, or even as Divine, and whom we are for political reasons anxious that they too should accept as their *Guru* or religious head. Something more is needed than doctrinal statements taken from the Bible, or isolated incidents from the Gospels, to disabuse their minds, and give them a true conception of the person and work of Christ. Hence we feel more and more the importance of preaching *Christ* rather than *Christianity*, *i. e.*, of presenting Christ to the people, as a living, acting, speaking person, surrounded by men and women, suffering from the same diseases, oppressed by the same cases, and engaged in the same occupations as themselves. In doing this there is abundant opportunity of expounding the doctrinal texts of the Gospel, with this advantage, that they are connected in the mind with the living teacher.

The *Nur Afshan*, a Persian-Urdu weekly, has a large circulation.

The Rev. Ahmad Shah relates that in January when he was on one occasion preaching in the village of Daudar, he noticed three

Sadhs listening with marked attention. "When" says he, "I proceeded to expound the words of our Lord in the eleventh chapter of Mark, 'Come unto Me all ye that labour and are heavy laden, and I will give you rest,' one of the three stood up and putting his hand into a pouch which he carried, drew out a copy of the New Testament, saying he had received the book at the Gya *mela*, and that for twenty years he and his companions had read it, but had never till now understood how it could free them from the burden which oppressed them Now, however, they understood that Christ had died for sinners. I then gave them further instruction and afterwards baptized them in the presence of the people of the village. They stayed with me one night, and the following day returned to their own village of Banares in the Bhatinda district. The names of these three men are Ala Das, Santa Das and Prem Das, and they were baptized on the 24th of January."

The Saharanpur station is in charge of the Rev. Dr. Wherry and Rev. Mr. Kelso. Messrs. Ewing and Kelso, with thirteen Theological students made a tour, preaching in 150 villages. Rev. Mr. and Mrs. Wyckoff are at Subathu, where they have a Leper Asylum. Out of 85 inmates, 20 are Christians. At Umballa is a similar asylum with 38; of whom 19 are Christians. At Ferozepore is a Dispensary, with a monthly average of 1,314 cases.

The Papacy of Modern Times. 4th Thousand. Glasgow, the Scottish Protestant Alliance. This handsome volume of 360 pp. ought to be in everybody's library. It consists of papers read at the National Convention of Protestants held at Glasgow last December, with reports of speeches and addresses. Scripture, as well as history, notifies us that the Man of Sin, or the Church of the Apostasy, is distinguished mainly by deceivableness of unrighteousness, by a wonderful art in disguising things, so that falsehood is made to seem like truth. Supposing the existence of such a system, it is evident that the people of God will have immense difficulty in exposing the facts which are kept out of sight. Wisdom from above will be especially needed to pierce these subterfuges and plausible explanations, and such wisdom will (we think) be found in this volume. It speaks particularly of the Romanizing processes in the Church of England. Our Lord's reiterated charge to *Watch* comes home with special power to his disciples, in such a time as this, and extraordinary efforts are made by the adversary to hinder Christians from watching, and make them believe that all is peace and safety. The value of this volume is very much enhanced by a Synopsis of the contents of the Papers and Speeches. (This volume can be obtained from Rev. W. J. Gladwin, Grant Road, Bombay.)

We are favoured with the following: *The Sabbath Memorial*, Jan., Apl.—Manual of the M. E. Church, Apl.—The Queen-Empress of India and her Family; C. V. E. S. Madras.—Travelling, by Land, on Sea and through the Air; C. V. E. S., Madras. Foster on Decision of Character; C. V. E. S., Madras.—*Report of the Free Ch. of Scotland's Madras Mission;—Report of the Am. Arcot Mission.*

INTERNATIONAL BIBLE STUDY.

May 29.——„——*Ex.* 14 : 19-31.

See last Guardian.

June 5.——„——*Ex.* 16 : 1-15.

Commit verses 7, 8.

Golden Text.—When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee. Isa : 43 : 2

On the 15th day of the second month, a month after starting, the Israelites reached the wilderness of Sin, between Elim and Sinai, and here they began to murmur, not a few of them but the entire body. They murmured against Moses and Aaron; but they knew well enough that Moses and Aaron had done nothing except as instructed by God. They began to complain of hunger; there were no fields about them giving promise of harvest; they had no stores of food; it did not appear how they were to be sustained; in fact humanly speaking, they had been brought into the wilderness to perish. How deeply rooted is unbelief in the heart of man. No sooner had the Israelites set out on their journey than they received a lesson from God himself, as to the Source from whence help would come to them in every time of need. There was water, but it was bad, undrinkable; immediately they were seized with consternation. But what took place? Moses spoke to God about it, and received instruction to take a certain tree and cast it into the well; as soon as this was done, the waters became palatable, and all drank and were refreshed. In this way it was shown the Israelites, that they would not be exempt from trials in their journey through the wilderness, but all they had to do was to look in faith to their Leader and Commander and receive from him the succour that they needed. But the very next time they find themselves in presence of some difficulty, straightway they forget all about the delivering grace that is available in their Divine Leader, and talk as though they had been cruelly betrayed. "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots and when we did eat bread to the full!" The wonder is that God, knowing beforehand the awful depravity of their nature, should have so interested himself in them as to deliver them from Egypt.

God tells Moses and Aaron and they tell the people, of the method by which he means to sustain Israel in the desert. The ordinary processes of nature whereby man is provided with bread, show forth the wisdom, power and goodness of God, but it would be a mistake to suppose that they are exhaustive. It is quite conceivable that in other worlds the food supply is entirely different, and in some may possibly correspond to the method employed in behalf of the Israelites. There is a special nutriment for the babe, and God looks upon Israel in the wilderness, as a babe, directly dependent on heaven for the supply of its need.

At even, then ye shall know that the Lord hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the Lord." The glory of Jehovah was to be revealed in the descent of manna; his love for mankind, his long-suffering, his faithfulness should be strikingly exhibited. But they were chastised for their murmurings by being allowed to have their desire. First, there was a prodigious flight of quails. Of these they ate until disease set in and carried many away, bringing home to the rest the folly of seeking to dictate to God what he should do. The 11th ch. of Numbers contains a full account of this sad chapter in the history of Israel. After this experience, the people were ready to sit down with grateful hearts at the table spread for them by the Most High. Every morning, from this time forth till they reached the banks of Jordan, 40 years later, they saw on awaking the manna lying about their tents. There was always enough, but the people were instructed to take only what they needed; that nothing be wasted. It was a palatable and wholesome food, satisfying without pampering.

Our Lord's words in John 6th, show that this singular institution was typical of that food for the soul that is provided for the believer in the dispensation of the Spirit. We are taught by it that we are not to rest in any past experience however glorious, but are to be ever receiving the bread of life. The Christian is not dependent on the riches or pleasures or honour of this world, but finds in Christ the satisfaction of his needs. "I am the bread of heaven that came down from heaven to give life unto the world." "He that hath the Son of God hath life."

The Bombay Guardian.

SATURDAY, MAY 28, 1887.

SPIRITS IN PRISON AND THE SONS OF GOD.

Running through the years 1869-73 we published in the *Bombay Guardian* a series of papers entitled "What is Truth" consisting of comments on passages of Scripture based on notes made about twenty years before the time when they were published. With reference to the promise in our last issue to write on the subject of the mysterious words in 1 Peter 3 : 19, 20, we have turned up in the series above mentioned two comments setting forth pretty fully the view we were led to take, and we reproduce them here. The first we extract is from the *Bombay Guardian* of February 15, 1873:

The spirits in prison which some time were disobedient. (19, 20.) There is hardly a more difficult passage in the Bible than this. Not that anything in the construction of the passage presents any special difficulty; but the trouble is to harmonize the obvious meaning of the passage with our common notions of the teaching of Scripture. The literal rendering of the above words would be: "The spirits in prison, those having been disobedient formerly." The rendering that best harmonizes with our common views of Scripture teaching, is this: Christ preached (*through Noah*) to the antediluvian sinners who are now spirits in prison, they having rejected the word; but one would have thought that this idea might have been much more lucidly expressed. If this is the meaning it is strangely expressed. The passage should probably be taken in connection with the 6th verse of the next chapter: "He is ready to judge the quick and the dead: for, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh but live according to God in the spirit." On these passages some base the opinion that man's probation

does not end here, but that an opportunity of hearing the Gospel will be granted after this life. But Peter does not say "is preached" but "was preached," and both the passages seem to refer to an event now past. And the whole tenor of Scripture language is to the effect that man's probation is concluded. We are to give an account of 'the deeds done *in the body*.' 'The night cometh when no man can work.' 'Now is the day of salvation.' 'It is appointed unto men once to die, and after that the judgment.' In the beginning of this series of papers we spoke of the references in Genesis vi. to the sons of God, pointing out that this expression in the Old Testament, constantly refers to angels, and that this was the constant interpretation of the early church. When Adam and Eve were driven from Eden, Eden was not at once destroyed; it continued to exist we cannot say how long; we know that there were angels there, for we are told that cherubim with swords of flame guarded the gates lest man might presumptuously enter and seize the fruit of the tree of life. In Peter ii. 4 we read of angels that sinned, in chains of darkness in Tartarus (*tartarosas*), some unknown prison-house, awaiting judgment; and in Jude 6 we read of the angels which left their own habitation. The angels mentioned in Scripture are usually described as having bodies like ours; they are sometimes described as young men (Mark xvi. 5); they ate and drank with Abraham; and what took place when they visited Sodom will be remembered. There is nothing therefore to hinder us from believing that Eden continued on the earth until the flood, and was the abode of angels; and that it stood there as an object of hope, an invitation, and encouragement for man to repent and turn to God; also that it might be seen if angels could win man back to God and eternal life; and that the event only served to show the tremendous and all but omnipotent sway of sin, when the angels instead of recovering man were themselves drawn away by the daughters of men and involved in the sin of mankind. No greater or more awful exhibition of the power of sin was ever given until the Lord of angels, the Son of God, became incarnate and was crucified by wicked men. No wonder then that such an awful judgment as the Deluge should come upon a world cursed with such a two-fold apostasy. These fallen spirits, Jude tells us, are reserved in everlasting chains, under darkness, unto the judgment of the great day. Now is there any direct and verbal proof of the opinion we have here ventured to express? There is, and we find it in Jude's very next verse: "Even as Sodom and Gomorrha, and the cities about them, *in like manner* giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Notice the words here italicized. In the Greek it is very emphatic: *ton omoion toutois tropon* IN THE SAME WAY AS THEY, the antecedent of this "they" being "the angels" of v. 6. This settles the matter and shows that the sin of the angels was the sin of fornication and going after strange flesh. Now if we come back to Peter, we see what is meant by the expression "that they might be judged according to men in the flesh, but live according to God in the spirit." They participated with man in the judgment that overtook him at the deluge, being then removed from the earth, and losing the physical life they had here possessed Jesus went and preached unto the spirits in prison; the gospel was preached also to them that are dead (lit. to the dead). These angels connected themselves with man, and had involved themselves in man's ruin. Christ took not upon him the nature of angels, but took on him the seed of Abraham. Nevertheless it pleased God that Jesus having made a propitiation for the sin of the world, should offer the benefit of this to those who had belonged to the world in the way we have mentioned, who had been disobedient in the days before the flood, and were now shut up in the (to us unknown) prison of Tartarus. And now perhaps we may see the meaning of Paul's question to the Corinthians; Know ye not that we shall judge angels? And of the verse in 1 Timothy; "God was manifest in the flesh, justified in the Spirit, SEEN OF ANGELS, preached unto the Gentiles, believed on in the world, received up into glory." Notice the parallel between "flesh, spirit and angels," here, and "flesh, spirit and spirits in prison" in 1 Peter. Possibly also that difficult passage in 1 Cor. xi. 10 may be explained by a reference to this interpretation.) (See also Heb. ii.)

The other passage which we quote is from the *Bombay Guardian* of September 25th, 1869.

The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. (Gen. vi. 2.) Perhaps the most accepted opinion of the present day regarding the antediluvian transaction of which this is a chronicle, is that matrimonial alliances took place between the godly and ungodly, thus breaking down the middle wall of partition between the church and the world. There are some difficulties attending this interpretation. 1. The sons only on the one side marry with the daughters on the other; why not the daughters of God with the sons of men? 2. The Hebrew for 'men' is Adam, the sons of God married the daughters of Adam. 3. The representation is as though the sons of God were a dominant race; they took whom they chose. 4. The consequences of the marriage are described as something more than a mere falling off of piety in the church. 'There were giants in the earth in those days and also, after that, when the sons of God came in unto the daughters of men and they bare children to them, the same became mighty men, which were of old, men of renown.' 5. The expression sons of God is generally appropriated in the Old Testament to angels. In Job the sons of God are represented as shouting for joy when the world was created. And Gesenius in his Hebrew lexicon so renders this expression. 6. No other view seems to have been entertained until comparatively modern times. 7. The angels who appeared to the patriarchs had bodies. They ate and drank in Abraham's tent: and the account of those who spent a night in Sodom speaks for itself. 8. In Jude 6 we have: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Here, we are not specially told their sin; but in the next verse we are: "Even as Sodom and Gomorrha, and the cities about them, IN LIKE MANNER giving themselves over to fornication and going after strange flesh." But the words rendered 'in like manner' are a great deal more express in the Greek. '*In like manner to those*,' is the literal rendering; thus teaching without any hesitation that the sin of the angels was the going after strange flesh. 9. There must have been some very special reason for such a remarkable judgment as the deluge. A special reason is assigned, namely, the extraordinary development of iniquity. But then this is immediately connected with those unhallowed marriages. If the iniquity of those days was simply the development of what was in man, then the same thing essentially and potentially came forth *from* the ark. But the narrative seems to intimate that as the judgment was without parallel, so the condition of things that provoked it was unparallelled. 10. It may be questioned whether a more satisfactory interpretation of that most difficult passage 1 Peter iii. 19, 20, can be found than that which connects it with this view of 'the sons of God.'

Against all this is the fact that such a view clashes terribly with our ideas of the spirituality and impeccability of angels, and does great violence to our cherished notions concerning many things. But the question is, What is the truth taught in this Scripture, and what view places it best in harmony with the rest of God's word?

The Apostle Jude quotes from the Book of Enoch a passage concerning the glorious advent of the Messiah, in such a way as to accredit the passage. There must have been at some time a genuine Book of Enoch, containing prophecies uttered by this antediluvian prophet. For some reason or other this book of Enoch ceased to be canonical, and the most probable reason that suggests itself is that some writer had attempted to improve upon it by introducing his own dreams. About the beginning of this century a copy of this Book in the Ethiopic was obtained in Abyssinia by the traveller Bruce, and was brought to England and a translation was published by Professor Lawrence, of Oxford. In this Book of Enoch there is a good deal about these sons of God, a good deal that is evidently mythical and rubbishy. But it shows very plainly what was the view taken in Apostolic times of the character of these sons of God. It is possible that some of the stories of a primitive period found in the mythologies of various nations, may have been based upon the traditions of this antediluvian order of beings.

Many years have gone by since we made these notes. We still b lieve that the view taken is the one, the only one, that gives a fair exegesis of the different passages noticed. We may add that the period when our Lord visited these spirits in prison, seems to have been after his resurrection, during the forty days preceding his ascension.

DANIEL'S WEEKS. II.

In the first paper on Daniel ix. 24-27 reference was made to the connection between this passage and Daniel vii. The "little horn" of the ten horned wild beast is to have dominion for "time and times and the dividing of time." (vii 25) This, appears to correspond with the second half of the great week of "the times of the Gentiles" (ix. 27). This little horn is by all acknowledged to signify Antichrist, some referring it to a personal antichrist to appear for 7 years, or for 3½ years, before, or after, the rapture of the church; others connecting the "little horn" with the papal apostasy. This was the view of the Reformers and is the one held by the leading writers on prophecy in this century.

As there was the abomination that maketh desolate in regard to the city of Jerusalem so there is the abomination of desolation in the Christian church—"the holy city." There the spiritual desolator entered as was foretold by Daniel, Paul and John. In Daniel and in the Apocalypse the period of Antichrist's dominion is limited to 1,260 years (according to the year-day interpretation) and he is to make war with the saints "until the ancient of days come" (Dan vii. 22) and then is to be "destroyed by the brightnes of Christ's coming" (2 Thess. ii. 8) Just as Nebuchadnezzar made a golden image to be a representation—or image, of his dream, and made men fall down and worship it—so the papacy has made a living image of the power and government of the pagan Roman emperors and still makes men fall down and worship this image of the beast. Nebuchadnezzar, the heathen monarch, beheld the nations as an image of gold and other metals. Daniel the holy prophet and seer, saw the kingdoms of the earth as wild beasts. This is very instructive in the present day when the nations are arming for attack or defence—

ready like wild beasts to spring upon one another. The beasts did not end with Babylon, Persia, Greece and Rome: they have many successors, and we have predictions in Daniel and Revelation concerning some of these and especially in the case of the Roman beast, and I will quote again from the Shadow on the Sundial" refered to in the former paper to show the connection between Daniel and Revelation and that they both describe the papal antichrist—or beast.

I. The period of $3\frac{1}{2}$ times in Daniel vii. 25 is limited to the period of the *little horn* having eyes like a man, which grew up *among the ten*, and which the Fathers interpreted of Antichrist. This is *half* of the times or great gentile week.

II. That little horn is not represented on the 10 horned beast of Rev. xiii. 1 but the power meant is there expanded into a separate and larger symbolical representation (v. 11) as a *contemporaneous* beast, having two horns as a lamb, administering and wielding all the power of the other beast in his presence (v. 12). The little horn of Daniel's 10 horned beast is therefore to be interpreted *not* of a single man, but of a great body politic.

III. The period of the empire symbolized in the 10 horned beast in Rev xiii. is restricted (v 5.) to the period of the little horn of Daniel vii. 25. (42 months or 1,260 days). Therefore whatever extent of time belongs to that 10 horned beast in Rev xiii. belongs to the little horn in Daniel vii. which is generally interpreted of antichrist.

IV. The previous and the subsequent periods of the empire which are not contained in the $3\frac{1}{2}$ times, are in Revelation expressed by the 10 horned dragon, and the 10 horned beast from the abyss, "which was, and is not, and yet is."—Rev. xii. 3 xvii. 3. 8.

In the first period the crown is on the imperial *head* and the horns have received no kingdom as yet; which was the condition in John's day. In the middle period the crowns are upon the *horns*. In the last stage the *body of the beast* is itself a new *head*; or in other words, the sovereignty is really, though not formally, in the *people*, and the heads and horns are not represented crowned. (Rev. xvii. 11.) These three stages all present the *civil and military* body-politic. The third is a resucitation, or resurrection of the second (xvii. 8) and both of these latter are geographically limited to certain dominions from which the imperial dragon retired (xiii. 2) But the dragon though from that time forward ceasing from the throne of *these* dominions retains in another quarter his existence under the same symbol, and is mentioned again at the close, in relation to the field of action. (xvi. 13.)

V. *The beast having two horns* wears the resemblance of the Lamb, speaks like the dragon, wields the power of the civil and military body-politic in its presence, causes an image of the imperial body-politic to be made and has a significant *number*, *mark*, and *name*, the name also in its *personal form* containing the number; which mark and numbered name he compels men to receive. (xiii. 11 18). The *patience* and *faith* of the saints were tried by the 10 horned beast; their *wisdom* by the 2 horned. (See Rev. xiii 10. 18.)

VI. The resemblance of the Lamb is borne by the ecclesiastical body-politic; and by this the power of the civil and military state was wielded during the period specified, *contemporaneously with*, and in the presence of, the other.

VII. The image of a body-politic is to be found not in any sculptured shape, but in law, constitution and polity; and the exact *image* of the imperial law, which consisted in the rescripts of the emperors, has been made in the Roman Catholic canon law, consisting of the rescripts or decretals of the popes.

Thus the spiritual desolator has entered the Christian Church and "the faithful city has become a harlot."—(Isaiah i. 21.)

The living *image* of Caesar was set up in the place of Christ, and the Pope has appropriately adopted the heathen title of Pontifex Maximus.

"The title, the ensigns, the prerogatives of *Sovereign Pontiff* which had been instituted by Numa and assumed by Augustus, were accepted without hesitation, by seven Christian emperors, who were invested with a more absolute authority over the religion which they had deserted, than over that which they professed.—Gibbon, ch. xxi.

The popes took it up from the emperors when the obstacle presented by their tenure of it had ceased.—(2 Thess. 6-8).

If we see in the papal apostasy the spiritual abomination that maketh desolate should we not flee from it? Alas, how many of the elect of God have been made to flee to the mountains by the papal persecutions! Looking at the impending doom of the apostate church—this "mystery Babylon;" (Rev. xvii. 5) should we not sound the note of warning? "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues."

The antichrist is not an atheist outside the church but an apostasy within. Paul predicted a "falling away" (Greek the apostasy) 2 Thess. ii 3, 1. Tim iv. 1-2 and this name thrown into the form in which it could be applicable to a man (Rev. xiii 18) and to *every* man who was a member of the apostasy would be "*apostate.*" The Greek word (apostates) corresponds with the number of the beast—666

A	= 1	
p	= 80	
o	= 70	
st	= 6	st contraction of st.
a	= 1	
t	= 300	
e	= 8	
s	= 200	
	666	

1 Tim. iv. 2 speaks of the *apostate* ones as "branded in their own conscience as with a hot iron" (Rev. version). As slaves were branded with their Master's names, and idolatrous devotees with representations of their gods, on the body, so these (of the apostasy) are, at it were, branded in soul and conscience. The mark and *the number of the name* imply guilt and will bring condemnation.—(Rev. xiv. 9-10.)

[With reference to the number 666, treated above, we would with all respect point out that the word *apostate* does not help to identify the party spoken. We know already that it is an apostasy; the Romanists charge us with apostasy; it is very easy to bring forward such a charge; what is wanted is a feature by which the apostasy can be carried home to a particular system. The number 666 must combine with the other features to identify the system. We agree with those who (since the days of Irenæus) find the number in the word *Lateinos*, a Greek form for "*the Latin one.*"—*Ed. B. G.*]

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

"Rome and the Bible."

To the Editor of the "Bombay Guardian."

Sir,—In a book of a Mr. Keating, alias father M??, Mangalore, Codialboat Press, 1883, which came to our hands but the other day, we read the following,—And as it is printed "Permissa Superiorum" we think it deserves some notice as not being a private opinion, but something more! In page 28-29, Mr. Keating says:—

"I admit we Roman Catholics do not allow every one to read any kind of book. But in this we act . . . as a good nurse does, who takes away the knife out of a child's hand to prevent it doing any mischief to itself. She acts as a careful druggist, who does not sell poison to every one that comes to her shop, but only to those who know its noxious and wholesome qualities. The Protestants on the contrary teach that each one has a right to interpret the Bible."—We wonder that a learned man can make such comparisons. For is it by slight of hands or some other agency, that while on the one side there is the question of reading, on the other side there is "the right of interpreting." We always were taught that equal things could be compared to no unequal. In such a case there can of course be no *tertium comparationis!*

We would therefore beg to ask the following questions:—

1 Is the Bible, in any language, (for he who reads it can only do it in such a language as he knows,) "a knife" with which the reader can do mischief to himself?

2. Is the Bible "poison" to any one?

3. Is the simple reading of the Bible—without notes or comments as in all Roman Bibles—matter "against faith and morals?"

If this be the case, why does Rome not bluntly say so and put even the "Vulgate" on the Index, for it is nothing but an antiquated translation full of errors and blunders?

The learned Romanist, Natale Alessandro, proved not less than 103 gross errors in the "Clementine" Vulgate, the present *authentic Bible* of Rome. And according to the Florentinian Archbishop Martini, Edit. 1854 Le Monnier, they are 975

In view of these facts we ask the Church of Rome what graces these numerous sacraments confer? If all those who are baptized, confirmed, absolved and even married and so have partaken of four sacraments, if they are all not able to read the *unannotated* Bible in any language they chance to know, it is clear above any dispute, that they have received no grace by those gorgeous sacraments, for the gospel is only veiled to them that are perishing: in whom the God of this world has blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God should not dawn upon them. II. Corinth 4, 3-4. Let us keep in mind what some of those "Holy Vicars" of Christ have promulgated about the Bible in Vernaculars.

Pius VII. calls them "the most subtle invention and a pestilence which is to be done away with by all possible means"

Leo XII. calls them "a pernicious snare, —a gospel of the devil."

Pius VIII. calls them "a pestilence and the most dangerous of all contagious diseases."

Gregory XVII. in a bull of the 8th May 1844, against *all* Bible societies, even the Roman Catholic one in Regensburg, which consequently was disestablished—admonishes his serviceable tools, the priests to tear all vernacular Bibles out of the "hands of the faithful."

Lastly Pius IX., in his circular of the 9th Nov., 1846, was pleased to pay the following compliment,—"the subtle Bible Societies which press on the spiritual minors (in spite of 4 and 5 sacraments?) the Bibles explained according to their own judgment." Is this not a big lie, in the mouth of the then not yet infallible Pope—for the largest of all these societies and the majority of them only issue Bibles without notes or explanations!

Durlachiensis.

Dear Sir,—The Rev. Ramkrishna Vinayak Modak is now looking aged and feeble, but there was a time, not many years since, when he, like a mighty bulwark, defended the citadel of Christianity. Tall in form and dignified in look, he commanded general respect by his presence. The Brahman was manifest in his every feature and manner, and wherever he went he must have been honoured with the title of Shastri, Doctor of Laws. We remember when he was

last invited by the Missionary Conference to deliver a series of discourses in Bombay, he was called a Shastri by his auditors; and great was the deference shown him. Of course, he had not the fire which characterized his earlier addresses, but there was a calm dignity about his utterances which was most impressive. He was the first Native Christian preacher whose religious discourses in Marathi attracted large audiences of natives. Gifted with a remarkable fluency of speech and fertility of thought, and not disregardful of the indigenous modes of pronunciation and intonation, he was heard by Christian as well as non-Christian natives with pleasure and attention. Before his appointment in Bombay as Pastor, our best preachers were Europeans. Messrs. Nesbit and Murray Mitchell were our model-preachers, whose discourses were justly admired; but still they were foreigners who betrayed in a thousand ways that they were discoursing in a language that was not their vernacular. Even the perfect Nesbit whom the Native and European equally applauded for his mastery of Marathi struck us, though we were then, by age as well as education, hardly competent to form a just estimate of his eloquence, as a perfect foreigner; the very tone and accent indicating forcibly that he had failed in acquiring something which would have made him pass for a Native. Dr. Mitchell, a charming speaker in any language that he could wield with ease, entranced his hearers by his bewitching power of description, his graceful art of delivery, his forcible and fiery elocution; but his accent, in spite of his diligent endeavour to overcome his foreignism, was not native. As regarded the Native speakers then in Bombay, their English training and constant use of the English language had very much Anglicized them. Their accent, their tone, their idiom, had lost the Native touch; indeed, some of them spoke a jargon, abetted by the Marathi-Bible and the *Book of Common Prayer*, which had nothing parallel to it even in the speech of the American or the Scotchman. Hence the appearance of a Brahman on the scene, who, though somewhat affected by the influence of his American preceptors, was not actually drilled in the English accent and idiom of those in Bombay, and therefore, still retained almost perfectly his original purity of diction and utterance, was hailed with joy. The Bhendi-bazaar Church was every week crowded both morning and evening, and that, too, by Christians from other churches. None invited them. They all came of their own accord, and even illiterate women and children hung upon the lips of the preacher though often the sermon lasted not less than an hour. The prayers were proportionately long, the first occupying a full half-hour. But neither the prayers nor the discourse discouraged the eager worshippers. But what made the eloquent speaker especially attractive was the sober simplicity of his look and manner. His attire was most plain, and strictly indigenous, and he stood even in the pulpit with his white turban on, which he took off only when offering prayer. Every one saw and felt that it was not an insincere man of indifferent moral worth that stood before him, but one who was perfectly loyal to his Master, his whole life being faithfully consecrated to his service. And this strong earnestness and calm dignity of character the preacher sustained not only while he ministered at the altar, but in all the other departments of his life. It was a pleasure to see him in his home; there the serious countenance was somewhat relaxed, with a quiet smile just playing about his lips, while his family, most devoted to him, seemed to bask, with perfect happiness, in the sunshine of his presence.

He was a staunch advocate of the theology he had subscribed, and he would not give up an inch of the ground he occupied. He broke many a lance with those who opposed him, and though he might not vanquish his opponent, the latter felt that it was no easy matter to meet in combat the Congregational Padre, out and out Calvinistic in the higher departments of theology. Of course, in those early days of the Indian church, the spirit of liberalism which, with a treacherous smile, is sucking up the vitality of orthodox theology, had not made itself manifest, and Indian preachers were jealous of the treasure of Scriptural truth they possessed. There was one peculiarity about the moral character of Mr. Ramkrishnapant which made him conspicuous among Native Christians. He was of a most manly and independent spirit and conscious of his moral and intellectual worth; he felt that he, a servant of Jesus Christ who had so graciously blessed him, had no cause to be ashamed or afraid. And wherever he went this peculiar trait of his character shone most brightly; and it was, indeed, a great relief to behold it, as one finds in Indian society so much duplicity. As a controversialist and an evangelist, Mr. Modak was most successful. We remember once accompanying him to a discussion-gathering held in a street in Bombay. There were seats and tables with lights put on opposite sides for the controversialists, while benches were arranged on both sides for the audience. It was on a Saturday evening at 8 o'clock that the discussions commenced, and crowds of high-caste Brahmans and Prabhus, chiefly English-knowing men, were assembled, the ladies of the neighbourhood watching the proceedings from inside their houses. Mr. Ramkrishnapant's presence quite awed the assembly, while his fluent delivery, keen logic and arguments and illustrations peculiarly oriental and therefore most telling, not only quite confounded the debaters on the side of the opposition, but powerfully impressed the multitudes of the well-dressed and cultivated auditors. Of course, the meetings were at once discontinued, for the frightened inhabitants of the street declared that the discussions would not only convert the males but the very females who eagerly listened to them, no doubt, with feelings not unfavourable to the Christian disputants.

As a writer Mr. Modak is not very popular; he has no faith in the laborious craft of the literary artist. His style of writing is like the copious waters of a wild stream that run impatiently down a precipice destitute of the beauty of leaf and flower and roll on impetuously sweeping away everything before them. Even his oral discourses were of the same character. They were abundant in thought; words and phrases followed each other in rapid succession; arguments and illustrations in plain but forcible language assailed and convinced the understanding, awakening serious thought in the breast of the hearers. But the impression was made only through the understanding. Neither the imagination nor the emotions were in any way aroused. There was hardly a single expression that had any music or poetry in it; there was no pathos, no tenderness in his hortatory address. It was throughout the intellect grappling with intellect, and in the close contest kindling a flow of thought, and through the thought, a warmth of feeling. It was at a much later period of his pastoral career that his emotions seemed to be aglow and burning words proceeded from his lips. It was the fire of the seraphic preaching of the evangelist, Bishop Taylor, that wrought that change in him.

In his old age Mr. Ramkrishnapant has found a congenial sphere of labour in the Theological College of Ahmednagar, where he is Professor of Polemical Theology. To us the sight of the good man whom we met recently was most impressive. He reminds one of a venerable tower dismantled of its terrific grandeur which had wrought much havoc in the camp of the enemy. In Nuggar he struck us a Maharshi, holy and venerable, with fiery zeal for the Righteous Lord beaming through his pale and sickly countenance and we felt, as we sat listening to his eloquence on subjects multiform, what the old Hindu felt when in the august presence of the anchorite on the banks of the Indus or the Ganges. May God preserve him to be long an evidence to his church in India of the sanctifying power of his holy religion.

A. B. C.

Dear Sir,—Perhaps Mr. Mahadev Govind Ranade would like to tell us if Mr. Voysey and others, who have renounced Christianity for Theism, have been the better for their change of religion. A tree is known by its fruits; so a pure theist, and especially a convert to Theism, ought to be purer and loftier in character than an earnest Christian. But is a theist really superior to a Christian in moral character? I would just relate for his information a little conversation a Native Christian had with a high European official who professed to be a theist. "E. official: When did you become a pervert? Con. Indeed! What do you mean? E. O. What right had you to become a Christian? Christianity was not your ancestral faith? Con. No; but it is the true religion, and truth is of universal acceptance. E. O. Look here; I was once a Christian, but I have no faith in it now. I am a theist. Men like Mr. E—, a European official of a subordinate position, are very few now in the (Civil) service. They could be counted on the fingers. Con. Indeed! So you are not like Mr. E., a believer in Christianity, but have renounced it. Now will you honestly tell me if you and others who have renounced Christianity are as earnestly devoted to God and as benevolently disposed towards men as Mr. E.—? Indeed, I would ask are you more pious and kind than men like Mr. E—? You ought to be better than the people you have left." Of course, the skeptic was silent. Everybody knew what was his character; how destitute of the love of God or man.

Dear Editor, I have been led to write the above, as Mr. Madhavrao declared in his Address which he delivered before the Prarthana Samaj recently and which has been since published in the last number of *Subodh-Patrika*, that Mr. Voysey and others though Christians and Christian ministers had been won over by the superior claims of Theism.

X. Y. Z.

N. B.—The Civil servant who had, according to his own declaration, apostatized, soon afterwards, as I learnt from the papers, presided at the annual gathering of a Christian institution, at which none are asked to preside except such as are open friends of Christian missions. Theism is, indeed, most accommodating, as indeed Mr. Mahadev Govind Ranade acknowledges in his Address; it finds room in its capacious bosom for all theisms in the world, from rank idolatry to transcendant spiritualism.

Dear Mr. Editor,—In your last issue you invite attention to a letter in your columns on the subject of Mission work among English-speaking natives. Mr. St. Clair Tisdall, whose name I regret to say is new to me, has surveyed the scene and passes judgment. Not only so, but in proposing what he deems new work he makes his first appeal for assistance or co-operation to persons outside the Missionary body. It is not my purpose to estimate the work of individuals, the distributions and circulations of the Bible and Tract Societies, the teaching and influence of a Christian college, and the various ways direct and indirect by which the educated community are brought into contact with Christian thought and life; rather let me welcome a new worker in an ample field, and hope that he will be found as successful in achievement as hopeful in initiative. Occasional courses of lectures Mr. St. Clair Tisdall condemns as spasmodic while in the same breath he announces another series, and I may add,

in no mitigation, that a course to be delivered during the monsoon in the F. G. A. Institution, in which we have the promise of some outside help, has been for some time intended and partially arranged I should be glad, indeed, to see a well-attended permanent weekly lecture The idea is not new to us. Most have made up their minds on its practicability. There is doubtless a considerable difference between a city in the Punjab and Bombay where in the more suitable season the English-speaking native has a choice of public meetings almost every evening. The want, too, of a Central Evangelistic Hall has been often felt. But apart from opinions we shall readily give our sympathy and support to any resolute endeavour. Amongst English-speaking natives will be found men of all degrees of intelligence, and of all attitudes in religious and anti-religious matters. There are, too, very many who concern themselves not with these things. Engrossed in worldly interests they acquiesce in hereditary custom and will hardly enter the kingdom of God. But I do not know that a public discussion is profitable. Work is our duty. And if joint-work is desired something might perhaps be attained by a private reference to the Secretary of the Missionary Conference.

I am, yours etc.,
R. Scott.

24th May, 1887.

More Joy in Ajmere.

Sir,—"Weeping may endure for a night but joy cometh in the morning." The "new departure" in our Ajmere operations, April 1st, with the assumption of heavy obligations and burdens, was not taken without agonizing prayer and thought. But with the forward step in the path of duty the recent experience of the mother Church in America has been enjoyed. As that body of believers has advanced and flung its million of gold on the altar of God, as it has brought its tithes into the store-house, it has proved the Lord faithful to his promise, and, as Bishops Warren has said, one hundred thousand probationers knocking at the door of the Church for admission is God's answer to the cry "A million for missions" made fact. So God has helped the attentive Missionary Committee of eight here to the expenditure of seven hundred and fifty rupees in the Native work for the first three months of the new policy and to the realisation of half that amount in gifts in India. While many voices of Natives, Hindus and Masalmans, (thirteen castes in our Morning Boys' School to-day) are waking the echoes in this old "Court," "College," "Bank," and now Mission House, the Lord has been looking down from heaven "his eyes and heart" "perpetually" in the place where his name is recorded and where his saints make a covenant with him by sacrifice. Every service in this place has been a precious one. The brethren rallying after vacation and sickness, and the class-meeting (with its European and Native branches) having become large, the Hall for worship having been put in perfect condition, a week of special services was desired by them, even during the heated term. The railing of the new platform was surrounded nightly by rejoicing souls; last Friday evening some two dozen leading vocally in one season of prayer. As from time to time since April 3rd, so this week, the Lord had given converting and restoring grace. The brethren and sisters had been pleading for full salvation. With one day's notification, Miss Leonard arrived last Saturday, held four services, and this (Monday, 23rd May) afternoon has gone on her way to Morababad: but leaves behind thankful hearts of official brothers and others who have "entered the valley of blessing so sweet," sanctified by faith. Last night penitents advanced in life were forward for pardon, and a dozen men, young men and boys rose for prayers. To-day the brothers write me "*fully saved.*" May the drops become a monsoon of mercy!

C. P. Hard.

"Blue Castle," Ajmere.

N.B.—On profession of faith yesterday two more lads of the orphanage, aged 13 years each, received baptism; eleven of our Native Church then present (nine adults) had been baptised by the pastor. *We are happy that our workers are our own.*

C. P. H.

Sir,—In your last issue the title of "Universal Bishop" is rejected by Pope Gregory I. But surely the Council of Chalcedon, which accorded that title to the Pope, ought to have more weight with the *Guardian* than even St Gregory's. Anyhow, its action should suggest that there is a true sense in which the title might be accepted, as well as a false sense in which it must be rejected. St. Gregory rejected it—so he himself says—because he took it to involve a claim of being the one bishop (*solus conetur appellari episcopus*).

It is at least demonstrable that in his rejection of this title he does not deny his universal jurisdiction and acquiesce in the *Bombay Gnardian's* thesis "that Christ alone is the Head of His Church."

The "Servant of the servants of God"—("servus servorum Dei") the title of the Pope St. Gregory's choice—has written, "As to what they say of the Church of Constantinople, who doubts that it is subject to the Apostolic See? This is constantly owned by the most pious Emperor and by our brother the Bishop of that city," and again, If any fault is found amongst bishops I know not any who is not subjec to it (the Apostolic See); but when no fault requires otherwise, all are 'secondum rationem humilitates' equal (Lib. ix, Ep. 59). See too Lib. iv. Ep. 7, in which he establishes his Vicariate in Illyria and Gaul.

St. Cyril of Alexandria (A.D. 444,) addresses Pope Celestine as "Archbishop of the Universe." St. Ambrose (A. D. 381) calls the Roman Church "the Head of the Roman world." St. Leo the Great (A.D. 461), claims not only to be prelate of the See of Rome, but, "the Primate of all Bishops."

What substantial change is there from the doctrine of, say, the sixth or seventh centuries, the days of united Christendom, to the doctrine of the twelfths; when as Anglicans try to persuade themselves the False Decretals had transformed the discipline of the Church. St. Thomas of Canterbury, writing in the twelfth century, says, "Who doubts that the Roman Church is the head of all the churches and the Source of Christian doctrine?"

This was the doctrine concerning Papal prerogative that prevailed in England from the seventh to the sixteenth century, by-the-bye, when Augustine was sent to plant the Catholic religion in England there was a distinguished Pope living who was styled "Universal Bishop," but whose opinion regarding that title, the *Guardian* loves to quote, in the face of all that great Saint and doctor of Holy Church has written to the contrary to establish that Papal prerogative.

Nemo.

Lanowli, 23rd May.

NOTICES.

Baptist Church.—Bellasis Road.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 a. m. and 6. p. m.

To-morrow evening (29th inst.), a thanksgiving service will be held in the Baptist Chapel, Bellasis Road, to commemorate the completion of the 20th year of the existence of the Church worshipping there; after which a special collection will be taken as a thank-offering. Service to commence at 6 o'clock."

Free Church.—Esplanade.
Pastor—Rev John Forgan.
Sabbath Service, 6 p. m.

Ambroli Free Church.
Girgaum Back Road.—English Service, 7-30 a. m Marathi Service, 4 p. m.

Methodist Episcopal Church
Apollo St., Fort.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

Grant Road—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

Mazagon—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

Vernacular services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

Seamen's Rest.

Services every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work.

Bombay District Prayer League.

At the close of the Annual Conference Session at Madras, the Methodist preachers of the Bombay District covenanted together to set apart some portion of every Saturday evening for special prayer for one another and for blessing on the work of God throughout the whole district. The preachers will be very glad to have members of the Church unite with them. No formal organization is intended.

As suggestive themes for meditation and to give harmony and definiteness to our petitions the following passages are suggested:—

May 28—Col. i. 27, 23: "Christ in you the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

Wesleyan Methodist Services.

Sunday, May 29th.

Colaba Causeway (opposite tram offices) 7 a. m. and 6 p. m.—Rev. G. W. Clutterbuck.

Monday—Temperance Concert, 8 p. m.

Parel Road, Byculla, 9 a. m. and 6 p. m., Mr. J. J. Staples.

Sunday-school, 4 p. m.

Thursday 7-30 p. m., Rev. G. W. Clutterbuck.—Cordial invitation to all and especially to the opening services at Colaba.

Epitome of News.

Saturday, May 21.

—In San Giovanni Lupatoto, near Verona, several German Protestants are employed in glass-works. Until February last, they were accustomed to meet for public worship in a large hall belonging to a public-house, but the priests have now threatened to excommunicate any person who may supply them with a room for worship. The hall above-named was purified from heretical taint by a copious shower of holy water!—*Evan.-Kirch. Anzeiger.*

—In the Cuddapah district a rich harvest

seems to be ripening for the sickle. Rev. W. H. Campbell, of the London Missionary Society, says:—Everywhere the work is developing in interest as well as in extent. I have recently had news from various parts of the district, of people coming to our agents and begging to receive baptism. In one village, Gudur, where Shantayya, a native evangelist, has been working, six Sudra farmers have signified their intention of receiving baptism, while another of our evangelists, whom I sent for a month to Cherneopalle, reports that four people there are ready to be baptized.

—*Christian*: Mr. W. Greene sends us the following extracts of a private letter, from a friend at Jerusalem:—

Many striking changes have taken place, during the last four years, in Jerusalem and through the land. Each day sees an increase in the Jewish inhabitants of Palestine No matter what port or other regulations are made for their exclusion, or temporary stay. still they come and remain. Houses are being built up by hundreds.

Last spring I made a visiting tour to their eight or nine agricultural colonies, scattered through the land, and was delighted at what I saw in many of them. Several of them are soundly prosperous in material things. They have taken hold, with brave hearts, of the task of making the land bloom again, and God is acknowledging and blessing their labour.

It is a glorious time. The plans of God are hastening to an end. The outward signs keep pace with the work He is doing in the hearts of his children. The change will come suddenly, for that is what compels men to acknowledge that the hand at work is God's.

—*Times of India*; Kurrachee, 20: Another shocking tragedy occurred here at one o'clock this morning. A sepoy of the 26th Native Infantry, having possessed himself of forty rounds of ammunition, twenty of his own and twenty abstracted from the pouch of a comrade, ran amok through the lines. He first shot two sepoys, who were asleep in the verandah of the barrack. One was killed on the spot, and the other expired an hour afterwards. The alarm was sounded and the regiment turned out, but being dark nothing could be done until daylight, when several detachments were told off to search for him. In the meantime the murderer proceeded to the soldiers' bazaar, and shot three Bunias, who were asleep outside their houses. Two were killed, and the third died from the effects of his wound an hour afterwards. The murderer proceeded towards the Maidan, at the back of the Native Infantry lines, and shot five cartmen; four were killed and one died on the way to hospital. Finding the regiment turned out, he made for the stone enclosure, when under cover he fired many rounds. Lieut. Leigh worked round to the rear of the enclosure, and fired four shots, but he failed to hit the murderer. Colonel Ross, commanding the regiment, called for volunteers to rush upon him, and two sepoys stepped forth and rushed for him, but the murderer shot himself on the heart when they were within six yards if him.

Monday, May 23.

—*Times of India*: About nine o'clock last night, a fire broke out in the E. D. Sassoon Mill, situated at Chinchpoogly. The smoke was first observed by a ramosee in the blow room who raised an alarm and in a short time the mill manager, Mr. Cursetjee Dorabjee Ghandy, who resides there, immediately with the assistance of his men, poured water on the flames and in an hour the fire was got under control. Damage Rs. 5,000.

—*Bombay Gazette*: Mr. Pragjee Thackersey Mooljee, brother of Mr. Damodhur Thackersey Mooljee, one of the largest mill-owners of Bombay, died on Saturday morning last, at the age of thirty-five years. Mr Pragjee was a prominent Hindu reformer, and showed by his example that it is possible at the same time to be an author and a man of business. He was a part-proprietor of the Mooljee Jetha Cloth Market, and with his brothers, Govindjee and Damodhur Thackersey Mooljee, managed the affairs of the Hindustan, the Western, and the India Mills. At the same time he found time for literary pursuits, and was the author of several religious books in the vernacular, the latest being the "Pramanshastra." He was a good Sanskrit scholar, and had translated the Gita from the Mahabharata into verse. The funeral procession was very largely attended.

—A Hindoo, Ghatee, attempted to kill a Marwari money-lender, Jugunnath Rukhma, because the latter would not lend him Rs. 200. He has been arrested.

—The foundations of M. Eiffel's Tower of Babel, which has so outraged the artistic feelings of the painters and architects of Paris, have been laid. Two piles were sunk in iron sockets in the presence of some of the leading engineers of the city.

Tuesday, May 24.

—*Times of India*: Exchange.—Rates have declined to-day both for ready and forward 1-32, and we close with a weak market. Demand is quoted for August 1s. 4 17-32d. and three months' Credits are quoted 1s. 4⅞d. for all June. We quote—

	Demand.	3 Months' sight.	4 Months' sight.	6 Months' sight.
	s. d.	s. d.	s. d.	s. d.
Banks	1 4¾	1 4 25-32	1 4 13-16	...
Credits	...	1 4 29-32	...	...
Documents ...	...	1 4 15-16	...	...
French Paper.	...	1·78½	...	...

Telegraphic Transfer .....1s. 4 23 32d.

—The Poona Jubilee address will be presented to Her Majesty by H. R. H. the Duke of Connaught who leaves to-day for England with the Duchess.

—Thirty parts of the English translation of the "Mahabharata" have now been published. In aid of the work Rs. 1,000 has been received from the Secretary of State; Rs. 11,000 from Local Governments, and Rs 23,475 from native princes.

Three American Protestant missionaries residing in Tiflis have been exiled to Siberia, and a very painful sensation has been created in consequence. The fate of one of them is especially deplored. He was a great philologist, and has translated the English Bible into two Eastern languages His popularity was very great among the best families in Tiflis, and he was often seen at the Court of the Governor, the Grand Duke Michael. He is sixty years old and has many followers and pupils. Just before Easter all three missionaries were arrested, thrown into prison like common criminals, and sent to Orenburg on their way to Siberia. The pretext for their arrest is that they displayed undue activity in making converts to their faith; but this accusation is said to be altogether false.

—The *Messenger of Light* prints a paper by the Rev. Mr. Ellwood, entitled "What should be the Attitude of Missionary Societies towards Work among English speaking professing Christians?" We extract the closing paragraph: I ask the Missionary Societies and their Missionaries, have they fully weighed the importance of training up Missionaries in this land of India who already know the language and who are fully prepared to make a sacrifice to do God's work? We are apt to get this wonderful conceit in our own minds that none but those who come out from the old country can as a rule be entrusted with a work of this kind. I point you to living examples of what this country can produce. Mr. Dennis Osborne is well known to you all in Allahabad, and what one man has done another can do. One of our best Missionaries in Santhalia was raised up in this country. I mean Mr. A. Stark of Bhagaya. We want to impress our fellow Christians, European and Eurasians, that they have a grand Mission to fulfil in India, and until they rise to their responsibilities our hands are tied. These are the men with our native brother Christians who will convert India to Christ: your exotics may do a good work and encourage others, but depend upon it the hard, plodding, breaking up of the fallow ground, sowing the seed and gathering in of the harvest will be done by the children of the soil, be they European, Eurasian or natives.

—*Indian Messenger*: In noticing a savage attack made by a Roman Catholic priest on Protestant missionaries in India, the *Bombay Guardian* remarks:—"All that the Protestant missionary has to do, is to study to please the Master whom he serves and to walk according to the example left him by the Saviour. The people can judge for themselves who have most of the Spirit of Christ and who seek their own. Let us be stirred up by these misrepresentations to cleave more closely to the truth, and to give more unquestionable proofs of our devotion to Christ." This is truly noble, worthy of imitation by others, who are not Christians. Our concern is with truth. These misrepresentations and calumnies are tests of our love of truth. If it is truth that we are following, all dirt that our opponents may throw at us cannot stick, for God *is truth*, and truth must triumph. It is want of sufficient faith in truth that leads us to be thrown out of our balance over such calumnies. If God be real, and truth and righteousness be attributes of His nature, truth and righteousnees cannot suffer defeat. Man may prevail against man, calumny may temporarily screen the sun of truth, but its celestial majesty is sure to come out the more resplendent at last.

—*Chr. Worker*: A large amount of property of the Dis-Established Church of Ireland being invested in mortgages of land, now in great danger owing to the illegal conspiracy known as "The Plan of Campaign," the general Synod last week adopted a resolution guaranteeing a sum, not exceeding £10,000, in support of any approved organisation established for the purpose of combating the above conspiracy.

Wednesday, May 25.

—The *Australia*, with English Mails, left Aden for Bombay, Tuesday, 4 p. m.

—*Times of India*; Bangalore, 24: At a meeting of the Jubilee Committee this morning, it was resolved to remit Rs. 52,000 to England for the Imperial Institute.

—The Bishop of Bombay sailed for Aden by the P. & O. s.s. *Sutlej* yesterday, accompanying his eldest child who has been ordered to Europe suffering from typhoid fever. A lady from the staff of the European General Hospital goes all the way with the child.

—Mr. Anderson Critchett, the oculist, says the *World*, was last week offered a fee of £7,000—probably the largest medical honorarium on record—to go to India to treat one of the native princes. After consideration he declined the offer.

—*Vanity Fair* is glad to find that Lord Dufferin recognises the importance of cultivating the friendship of the Shah of Persia just now. The gift to the Persian monarch of a magnificent elephant worth £6,000, with handsome howdah silver trappings, is a move in the right direction. This is the sort of thing that an Oriental understands, and is better than oceans of soft speeches and mountains of compliments. What a golden opportunity of putting the Indian princes more

thoroughly *en rapport* with the British raj, was thrown away the other day! To command —for an invitation in such circumstances is only a synonym for a command—the Queen-Empress's loyal feudatories to subscribe to that *chateau en Espagne*, the Imperial Institute, was the worst possible way of calling upon them to celebrate the completion of her Majesty's fiftieth year of her reign.

---In the autobiography of the Rev. H. Stowell Brown, a well-known Liverpool preacher, is the following ingenuous and amusing account of his first sermon :—"Perhaps in point of doctrine the sermon was not so bad. But oh, the attempts to be eloquent, grand, impressive, powerful, the figures of speech, the rhetorical flourishes! I think that I have some credit now for a plain and homely style; there was little sign or promise of it then. Imagine me now in such a lofty style as this. Addressing the stars, I said : 'Are there no mysteries among you, ye stars of night? Have ye no inhabitants who are the object of a Creator's love? Wherefore, then, do ye hang upon His arm and roll around his feet? Wherefore do ye raise your useless heads above the waves of space like fishes wandering in the Arctic Sea?' And then addressing Death, I cried out: 'No, Death, thou hast conquered one world, but think not to stretch thy sceptre beyond its boundaries; think not to speed thee on thy blackening wings to fairer worlds on high; think not to scatter thy poisonous darts among the hosts of heaven." And then I asked these interesting questions about the world: Wherefore was this den of traitors suffered to continue in existence? Wherefore was not this world driven from the universe, and sent reeking into some region of the illimitable void, and doomed to wander for ever in realms of blackest night?' But, perhaps, the climax of the sublime was reached when I exclaimed: 'Oh, how would Satan have exulted had he beheld the forceps of God's wrath grasping the world by its poles and hurling it into hell." Then by a wonderful change of metaphor I said: 'No, Satan, thou hast wrecked this world upon the rocks of sin, but thou shalt not drown its people in the gurgling waters of eternal death.' And again, changing the metaphor, but still addressing my old enemy, I said: 'Yes, thou who art as a young lion, thy prey is groaning in thy teeth; yes, here cometh the second Daniel who shall deliver the sheep which thou hast seized.' I had not been preaching five weeks before all this awful nonsense had escaped these foolish and inexperienced lips.

—"A Subscriber" writes to the *N. Chr. Advocate* complaining that the paper does not speak against tea and coffee as useless and sinful. The Editor says: Now will some one be kind enough to write a strong article in condemnation of the use of sugar? You can prove almost any thing you choose in regard to this bad habit. Pile up the figures of cost as high as you please and nobody can knock them over. The sugar habit is useless, pernicious, all that is bad. After sugar come butter and cheese, spices, flour, meat, soap, hair-oil, carriage, etc. When these articles have been argued out of use, then attack hats, overcoats and shoes. We can get along without these articles, they cost a lot of money, they make slaves of us all and they probably ruin our constitutions. To be sure they do not, so far as we are aware, make us crazy, unfit to perform our business or to be at large in the world. In this all-important respect they differ from liquors, and in many important respects they differ from tobacco. But that they are needless and costly no one can deny. Civilization itself is a segregation of useless practices.

Thursday, May 26.

—*Dnyanodaya* : The *Mahratta*, in referring to the lecture of the Hon. R. B. Ranade before the Prathana Samaj, says that the "Hindu religion as it at present stands or ever stood before, is essentially a most tolerant religion." If Hinduism is *tolerant*, its adherents are certainly very *intolerant*. What is the meaning of the persecutions that men have to suffer in India when they give up one form of faith for another? In matter of fact, Hindu religious tolerance is simply this, that various faiths can live together in comparative peace; but woe to the man who wishes to follow his conscience! Let a Hindoo leave his former religion because he feels that truth is in another, then Hindu *tolerance* may be seen. Immediately every form of persecution from ridicule to violence is heaped upon him, wife, children and property are taken from him, and every cruelty that is possible is inflicted. This is Hindu *tolerance!* How will the *Mahratta* explain this novel form of tolerance?

Mr. Ranade is reported in the *Mahratta* to say that the two great virtues of the Hindu religion were its "indefiniteness and tolerance." Indefiniteness is rather a curious recommendation for a religion, we think. If we were told that the great virtue of a mariner's chart, intended to be the guide over unknown seas, was its *indefiniteness*, we should to say the least, smite at such a recommendation. We fear that the Hon. Mr. Ranade has very indefinite ideas about religion if he imagines that its indefiniteness is a virtue. In opposition to such ideas of religion we are proud to place the thought that the virtue and glory of Christianity is its *definiteness*. All have a right to choose what they will, and whether an indefinite religion or one definite and sure is preferable we leave it to our readers.

—*Times of India*; Poona, 25: Yesterday evening during a game at polo Lieutenant Meredyth, of the 7th Hussars, came in collision with another player and sustained a heavy fall. He was taken in an unconscious state to the Club of Western India, where he recovered consciousness later in the evening. He is now progressing favourably.

—The late Mr. W. D. Alexander has, the *City Press* states, left a sum of £70,000 to be distributed among the following London charities in the undermentioned proportions, namely :—London City Mission, £10,000; Disabled Fund of the London City Mission, £20,000; British and Foreign Bible Society, £10,000; Religious Tract Society, £10,000; and London Missionary Society Pension Fund, £20,000.

—*N. Y. Independent*: The case of Hartt, which has just occurred in this city, furnishes a striking illustration of conspiracy and persecution by the Knights of Labour. Hartt, who was the foremen of a shoe-store, dismissed a man on the belief that he had been guilty of stealing. The district Assembly No 91 ordered his restoration on pain of a strike in the whole store. The man was restored provisionally until the return of the head of the firm, who approved of Hartt's action. The store was then put on strike with the demand that Hartt should be discharged; and to this demand the firm yielded and discharged Hartt rather than contend with strikers. The Knights of Labour told the firm that "they wouldn't let Hartt work in this city or vicinity." Hartt then went to Baltimore, and there obtained employment in a shoe-store; and on the second day the men refused to work if Hartt was retained in the store. They were led to take this course by a notice which they received from District Assembly No. 91 of this city, requesting them not to work in the same shop with Hartt. This while being a conspiracy to injure one in the pursuit of this lawful business, is a system of organized terrorism and persecution that is simply Satanic. The American people will have to put down such a system, or pay heavily for not doing so.

—The old Roman Amphitheatre at Pola, Istria, 456 ft. long, 335 wide, seating 20,000, has been destroyed by the subsiding of the soil on which it was built.

—*Makhzan-i-Masihi*: The Presbyterian church at Dehra has take a right step towards self-support. "The members, feeling that they ought to have a Pastor of their own, presented a call through the Presbytery of Ludhiana to Mr. Prabhu Das, Catechist, to become their Pastor; and on his accepting the call, he was examined and ordained by the Presbytery and a Committee was appointed to instal him in his new office, which installation took place in the month of March last. The relation between Pastor and flock appears to be amicable and satisfactory. Nineteen members have been added to the Church during the year, the roll at the close of the year was 61. The Church pays the Pastor a salary of *Rs.* 25 a month, and a collection is taken up at each weekly service. The aim is towards entire self-support."

—*N. Y. Evangelist:* The early reports of the cyclones that swept over South-western Missouri, South-eastern Kansas, and Northern Arkansas, on Thursday, April 21st told but half the story of the terrible visitation. The town of Prescott in Linn county, Kansas—a place of four or five hundred people—was literally wiped out of existence. Not a single building is left standing to mark the site. Seventeen persons are known to have been killed in Prescott, and the storm wrought almost equal havoc all over Linn county, and all that section of country extending over the Missiouri line. Over fifty people were injured, some of them seriously. The property losses will be enormous. The farm-house of Richard Harkness, in which were himself, wife, four children, and Miss Minick of Oakland, Ill., was taken up bodily by the cyclone, carried 200 yards, and dropped in an orchard, crashing upon a large apple-tree. All the occupants were hurt very seriously, and Mrs. Harkness was killed.

Friday, May 27.

—Deaths last week, 449.

—At Poona a man fell into a well, another endeavouring to extricate him fell in, a third ditto, a fourth ditto. All were drowned.—"The well (says the *Deccan Herald*) was only 2½ feet in diameter, and the water in it emitted a very offensive order. When it was stirred it emitted sulphuretted hydrogen in such quantities as to be almost unbearable. The medical evidence at the inquest went to show that the cause of death was drowing, accelerated by the inhalation of noxious gases in the well."

—Major Lyon, who was mauled by a tiger at Karlee, is slowly progressing towards recovery.

Selections.

ILLUSTRATION IN PREACHING.

He who is a man of business in the pulpit must not only be frugal of flowers, he must be judicious even in his use of illustrations. We have learnt to value illustrations of late all the more for the splendid use that has been made of them by the foremost evangelist of the period, but is there not a danger of our observing the fact that illustrations may be used with advantage without noticing that their usefulness depends upon the way in which they are employed? Illustrations may be used so as to illustrate, or they may be used so as to distract, and where they do this last they are obviously a drawback to the effectiveness of the sermon, and do harm, not good. Mr. Moody is my ideal, not of a preacher, but of one who means business in preaching. I have heard better preachers, but I never met with a man who so much impressed me with the idea of a definite practical purpose in his preaching. When I have been asked, as I often have been, what I considered the secret of his power as a man, without reference to spiritual considerations, I have always pointed to this as its first and most obvious explanation. A friend of mine told me that he heard the very same illustration used by Mr. Moody in one of his sermons, and also a few weeks later by a popular West-End preacher under the dome of St. Paul's. The contrast of the

effect produced in the two cases was extraordinary. The great evangelist told the story well just because he never seemed to think of telling it well. The laboured rhetorical effects of the West-End preacher, on the other hand, gave to the whole thing an air of unreality which the interest of the illustration could not neutralize. Mr. Moody uses plenty of illustrations, but then they always illustrate, and that so vividly that you are carried on irresistibly from the illustration to the thing illustrated, and while the attention is caught by the illustration, the heart is reached by the truth that it conveys. You will sometimes hear sermons that are so made up of illustrations that you might judge that their object was to divert an infant class rather than profit a congregation of adults; but here again the fault of lack of truthfulness of purpose is just as apparent as in the flights of an inflated rhetoric.

REV. W. H. M. H. AITKEN.

Miscellany.

—Report of Tittuvillei Mission: "Sodalamaden, a bright little heathen boy (the only son of a devil-dancer) who is learning in our school at Antitope, was used to sing at home and pray in secret what he learned at school. This attracted the attention of his parents who, fearing that their only son will thus bring upon them the wrath of their demon, tried in various ways to prevent him from doing so. But finding that all their efforts were in vain, finally resolved to send him to a heathen school which they thought would put a stop to all such new spiritual exercises. But the boy declined to go to the heathen school and insisted that in case they had a mind to educate him, they must send him to the Mission school or keep him at home. Being prevailed upon by the entreaties of the boy, they allowed him to attend the Mission school. As to the secret of his success, the boy related the following prayer 'O! Lord, give us our daily food and raiment. Incline the hearts of my parents to send me to chapel (where the school is kept.) Make them to leave the service of Satan and bring them to your chapel to worship Jesus.' When the season for the annual devil-feast approached, the people requested his father to collect subscriptions for offering to the demon. But the boy boldly and earnestly interceded that the money thus wasted in devil-worship could be better used in buying lesson books for him. Prevented by his son, he declined to listen to the entreaties of the heathen who were thus left without a dancer or priest. Ever since, the heathen of the place have left off offering to the demon. The boy continued to offer his prayer both morning and evening until he, to his great satisfaction and joy, found his parents attend Christian worship. We are very happy to see that the parents are regular at the Sunday services, and seem to be steadfast in faith. The doctrine of the cross once repulsed with all abhorrence and disgust, though heard from the lips of their only son is now listened to, with reverence and pleasure. The boy has also been able to teach his parents the ten commandments, the Lord's prayer, and also the 1st and 23rd Psalms. Attracted by the knowledge of the new Christians, some of the neighbours who are old adherents have requested this boy to teach them also; so that there are now 7 persons who are benefited by his teaching, and they all seem to make progress." May the Lord bless the little boy and his useful work!

TELEGRAPHIC NEWS.

Ottawa, May 19th: O'Brien was received here with great coldness, loud cheers being frequently given for the Queen and the Marquis of Lansdowne.

London, 20th: The convention concluded between England and the Porte fixes the evacuation of Egypt by the British to take place in three years, but in the event of internal troubles occurring the British and Turks are to re-occupy the country jointly or separately as may be previously agreed to, no other Power being allowed to intervene. — The Afghan Boundary Commission will re-assemble next week.—The Lord Mayor (Sir Reginald Hanson)' and Sir Robert Garden have been created Baronets, and the Sheriffs (Alderman H. A. Isaacs and Lieutenant-Colonel Alfred Kirby) have been knighted.

Paris, 20th: M. de Freycinet has declined to undertake the task of forming a Cabinet.

St. Petersburg, 20th: The Czar and family are returning to St. Petersburg.

London, 21st: A meeting of Liberal Unionists was held yesterday, Lord Hartington presiding.—The meeting was unanimously in favour of the omission of the clause in the Crimes Bill giving power to change the venue. —Lord Hartington was charged by the meeting to inform Government, who, they believed, would drop this clause, and substitute another, providing for the trial of serious cases by a Commission of Judges.—In the House of Lords last night, Lord Salisbury, in reply to a question, denied that any rupture had occurred between the Afghan Boundary Commissioners, but stated that probably the negotiations would be somewhat protracted.—The Bill permitting the Duke of Connaught to return to England for the Jubilee has been passed.—The Bill providing for the conversion of the Indian four per cent. Loan has been passed.

Paris, 21st: M. Rouvier has been charged with the task of forming a new Cabinet.—The Municipal Councils of Lyons and several other towns have petitioned President Grevy to retain General Boulanger in the Cabinet.

Ottawa, 22nd: O'Brien has been mobbed and stoned in this place and obliged to flee for his life. He has gone on to Niagara, whence he intends to proceed to New York.

Paris, 22nd: M. Rouvier has declined the formation of a new Cabinet, but has indicated to President Grevy a means to combine the Republican forces under the former Republican Premier.

London, 23rd: The Speaker and four hundred members of the House of Commons attended the Jubilee Service at St. Margaret's Church, Wetminster, yesterday.—The ceremony was a most imposing one. The Archbishops of Canterbury and York with other prelates assisted.—The Bishop of Ripon preached, and, in the course of his sermon, warmly eulogized the Queen, pointing out the many great benefits that during her reign had accrued to the country both at Home and in the Colonies.—The Egyptian Convention was signed yesterday.—It provides that the evacuation of the country by the British should be completed in three years, provided that this step can then be carried out without danger, otherwise the occupation will have to be prolonged.

Constantinople, 23rd: The Porte has sent an identical note to the Great Powers urging that an agreement be arrived at soon regarding a candidate for the Bulgarian throne.

Berlin, 23rd: The German Police have arrested two French railway officials while in the act of removing the boundary post on the frontier at Montreaux.

London, 24th: The Report of the Ordnance Commission shows that the charges of corruption made by Colonel Hope and Messrs. Armit and Thomas in the department are baseless, but the charge of inefficiency has been proved. The second clause of the Crimes Bill has been adopted after a prolonged and stormy sitting, during which the closure was frequently applied. The Convention which has been signed between the Porte and England further recognizes the neutrality and right to free passage through the Suez Canal in times of peace and war. The British officers attached to the Egyptian Army will remain in their present commands until two years after the evacuation of the country by British troops.

Paris, 24th: All attempts at combination having failed, M. Floquet has been re-summoned to form a Ministry.

Toronto, 24th: O'Brien has been mobbed and pelted in the streets of Hamilton and Kingston, Canada, West.

London, 25th: Parliament has been adjourned for the Whitsuntide recess.—It is not anticipated that the incident of the arrest of the French railway officials by the German Police at Montreeux will cause trouble between the two nations.

PASSENGERS SAILED

Per P. and O Str. *Sutlej*, 24:

For London—Mr J G Robinson Major W S Hore Mr Macaulay Mr Bentley Taylor Mr King Major Garfit Mr P C Beck Mr and Mrs Witham Dr Lawder Mr C D Learoyd Mr T P Collins Miss Keyser Mr T B Morris Mr E Solano Mr F J Wilson Mrs Clibborn Mr Dhunjibhoy Bomanjee Mr Smellie Mr Flamburiari Mr Hosie Mr S Fletcher Mr Kirby Mr J Hodgart Mr Conroy and infant Mr Nizam-ud-din Ahmed Mr McIntyre Mr N Cole and Mr J Bradley

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For Marseilles—H R H the Duke of Connaught H R H the Duchess of Connaught Major and Mrs Hannay Col Cavaye Col Cuthbert Larking Dr Keith Mr Wilkinson Maj A M Creagh Hon and Mrs T Conian and infant Mr Hill Mr A Ewbank Col and Mrs Martin and child Mr Allan Arthur Col Ludlow Mr Framhain Mr Kursondas Chubildas Mr G Winwall Mr F Croft Nawab Abdul Luteef Capt and Mrs Morland Mr J H Kothari Mr and Mrs Scorgie Lady Souter and child Mr Douglas Straight Mrs Tuthill Mr J Leckie and Mr D Ardeshir

For Venice—Brigsurg Costello Capt Allan Mr R Stones Mr J Rathbone Mr J A Shepherd Mr Meiklejohn and Mr J Fairlie

Per Str. *Belgravia*, 25:

For Liverpool—Mr and Mrs C H Jopp and two children Mrs Graham and three children Master Graham Miss Holloway and infant Mr H K Elmhirst Mr and Mrs C Good and three children Lieut and Mrs J E Barry Rev and Mrs G H Lewis Mrs F W Major Miss Major Miss C Major Miss Macnaghten Mr Harrison Miss Palmer Dr and Mrs H McCalman and three children Mr H A McA Kerr Mr W Murray Mrs Street and two infants Dr Ferguson Mr H B Harrington Capt E C M Lushington Mr and Mrs Reys and Mrs Azambuja

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Per P. and O Str. *Ravenna*, 23:

From London—Mrs Adam Mss Austruther Mr C E Barton Mr F D Little Mr E R New and Mr F W St Aubyn Lieut K J Bell

From Port Said—The H H Maharajah Holkar's Suite

From Venice—Bruce

From Brindisi—Mr W Saise Major Baird Genl Carnegy Mr and Mrs Hayes Dr A Eteson Mr R A Oram Mr Moss Genl W W Anderson Mr S Hare Mrs Soynbee Mr J C Robertson

From Suez—Mr Shamrao narryen.

From Aden—Capt Watkins Mrs Watkins

Domestic Occurrences.

MARRIAGE.

BETHAM—LOHR—At Bisrampur, C. P, on the 17th May, by the father of the bride, John Albany Betham, Superintendent Post-Offices, Chattisgurh Division, to Annie Maria Paulina, only daughter of the Rev. Oscar Lohr.

DEATH.

NOWROJEE—Ruttonjee, son of Rev. Ruttonjee Nowrojee, Missionary, Aurangabad, died of Secundary fever in cholera, May 25th. Aged 15 years and 8 months. Slept in Jesus.

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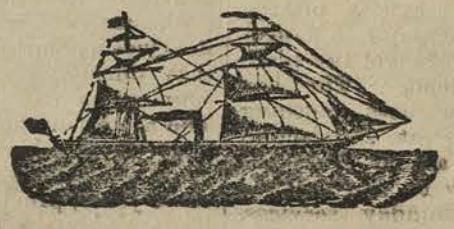

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THE BOMBAY CHRISTIAN ALMANAC 1887.

Edited by Mr. Wm. Menzies Alexander, M. A., B. Sc.

CONTENTS.

Scientific. The Spectroscope.
The Sun's Constitution.
Aurora Borealis.
Evolution.

Religious. Ode to immortality.
New Year's Address.
Progress of Christianity.
Belshazzar's Feast.
Peace in the Present.

Biographical. Lord Dufferin.
Wm Pitt. Cornelia.
Descriptive. Falls of Niagara.
Bait Ullah the Shrine of Mecca.

Missionary. Christianity of necessity a missionary religion, because of the command of its Founder and its own nature. The Mission Staff of the Presidency, also of Calcutta and Madras.

Temperance. Personal aspects of the question. Legislation; its utility and morality.

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The Bombay Christian Almanack.—We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very pleasing; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian.*

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